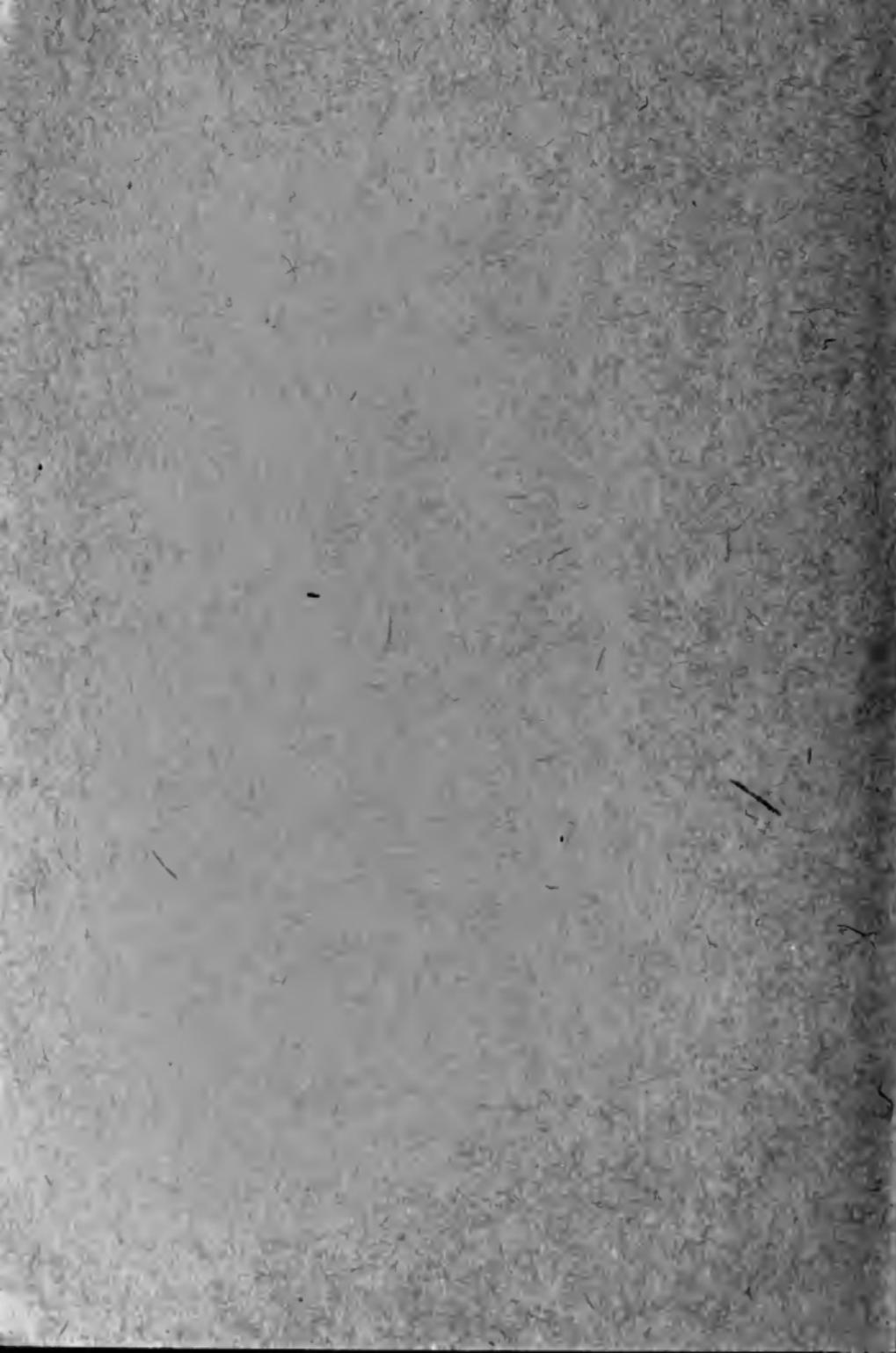


LITTLE BLUE BOOK NO.
Edited by E. Haldeman-Julius **91**

Manhood: The Facts of Life Presented to Men

Clement Wood



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MANHOOD: THE FACTS OF LIFE PRESENTED TO MEN

I.

THE THRESHOLD OF MANHOOD

Adolescence.—It is usual to say that youth, from its pinnacle, surveys the promised land of manhood as Moses on the mountain top saw another promised land. But Moses was old, and was prohibited entry into the land; youth is young, and, but for premature death, will know every detail of the valley of manhood for long years. Youth sees the valley, which has its heights too, not clearly, but through mists of illusion: especially romantic mists of misconception of love and of his probability of success, and gross mists due to early perverted education. This book will aid in clearing away some of these mists, that the true beauty of the valley may better appear.

The period of adolescence usually occurs between fourteen and sixteen, although it may be hastened or retarded in exceptional cases. The altered physical nature is reflected in the mental and spiritual nature. G. Stanley Hall, in his notable work, "Adolescence," speaks of this period as "a new birth," and proceeds:

"Powers and faculties, essentially non-existent before, are now born, and of the older instincts and impulses some are reinforced and greatly developed, while others become subordinate, so that new relations are established, and the ego finds a new center."

Heredity has played its chief part; the childish environment, especially the intricate and often hidden ties between son and parents, has started the development; now a physical change takes place in the youth, which slowly lifts him from boyhood to manhood. Physically, mentally, morally, the man is being slowly shaped; out of the plastic material of youth, as played upon by the outside world, the youth himself is shaping what the man will be. A puppy is born with its eyes closed; the usual youth faces life with his eyes largely closed. Tactful and skilful handling by others, intelligent direction by himself, may make a rounded and developed man of him; cramming, bullying, and ignorance or false teaching concerning the things which most vitally concern him, may warp and twist him for the rest of his days.

Education in Life.—In much of the world, education in sexual matters is the accepted thing. Savage tribes usually have it. Oriental civilizations practice it today. Our ancestors, down to Christianity, knew it. But the pendulum went so far in this direction that Christianity adopted the opposite extreme. The body, it held, was worthless, along with all of this world; only the next world was important. Everything of the body was vile, everything of the soul sacred. Out of this grew the taboo or prohibition of discussion upon this vital subject, from which Christian culture has suffered ever since.

For this teaching is not true; the earth, the body, are not vile. Man in a wholesale way

can not long live a lie; accordingly, the practice of men from the beginning contradicted the theory, and the excessive devotion to things of the body wormed its way throughout mankind, and even to the inmost heights of the church itself. The parent, if he or she is to aid the son best to face life, must face reality here, and disregard the taboo; the parent must educate the son about his body.

Suppose the parent keeps silent, as too many do; does this mean that the son will grow up, a pure and unstained Galahad, until somehow instinctively, on his marriage night, the truth is revealed to him in a lightning flash of inspiration? The contrary is usually the case. Boys will and must learn of sex and their bodies. They learn from chance hints dropped by their elders; they learn from books, even the Bible and the dictionary; most of all, they learn from the more corrupt and less restrained of their companions. Undirected, they are almost sure to get a gutter conception of sex: masturbation or onanism, relations with other boys, and relations with women without real love, will be taught the average boy during grammar school days, if he is not guarded by the one sure defense, a knowledge of the facts.

This knowledge is the more valuable, if to it be added to a restrained example on the part of his parents. If the boy has a father whose life he can admire, if the girl has a mother whose actions are restrained, this example is a louder preaching than words spoken or read. The simple mysteries of life can be pointed out in the life-stories of plants and animals; the mys-

tery of new-hatched birds and animals becomes a clean and simple symbol of the boy's own origin, and points to him the role that he will, in the normal course of nature, fulfil.

Training of the Adolescent.—The first great essential in training the adolescent is keeping the body fit. The sexual nature will be strong enough; have no fear of that. Nature's method is, in the male, an insatiable desire; in the female, an almost insatiable receptivity. A female gnat can create 1,000,000,000 individuals in one month; a normal woman could have more than thirty children, and a normal man could be father to many thousands. The conditions of our life have made this unnecessary and indeed economically impossible; the task is to rein human reproduction, not to stimulate it. Normal exercise drains off excess energy, and postpones the boy's inevitable sexual insistence. This is even more true of the boy forced to work in office, workshop, or factory during the day. Beyond the negative restraint thus bred, there is a positive result in bodily well-being. For the man will regret to the end of his days if he has let himself develop into a weakling. Sport is an admirable regimen, both for its self-development and for its production of social spirit, or team work, which is so essential to a happy participation in human society.

Keeping the mind fit is almost as important; and that means adequate education, especially in the facts of the universe; in acquiring a scientific framework in which to fit the facts, and in cultivating hobbies of investigation in

appropriate places in this frame. Too much coddling of the ego is incompatible with a real understanding of the vastness of the universe, and of the relative permanent unimportance of the individual. Out of this will grow the moral virtues, truth, straightforwardness, desire for the noble and good, and that temporary unselfishness which is the highest form of selfishness.

At adolescence, the boy's organs of generation alter especially. In addition to the deepening in his voice, the squareness of his shoulders, the increased firmness in the muscles, there comes the growth of hair under the arms and elsewhere on the body, and the increased size of the reproductive organs. The boy who understands this in advance is forearmed. During the whole adolescent stage, the seminal fluid is pre-eminently needed by the growing body. The body secretes it, and reabsorbs it; that which it cannot absorb is rejected by a natural process, usually during sleep. The boy, unprepared for this, will surely be worried by it; misinformation from ignorant companions, the advertisements of quack doctors, will alarm him with threats of loss of manly vigor and other mainly imaginary ills. If the boy indulges his sexual nature at this time, in onanism or intercourse, the body may be and in most cases is permanently weakened and stunted. There is a time for all things; and the time for sexual reservation is during the growing period of adolescence.

The growth of sentiment at this period will induce the boy to turn to the poets, the phi-

losophers, and the nobler forms of literature; for he is shaping high ideals, which will to some extent control his life afterwards. All of these are helpful, if contact with them is based upon a root knowledge of his own body and of the scientific facts of the universe. Armed with a knowledge of sex, he cannot be too severely harmed by the smutty gossip of companions, or by pornographic books and pictures which may come before his attention. The ignorant boy is unhealthily stimulated by such books; the sting is taken out of them by a comprehension of the facts of life.

Growth of Sentiment.—Now begins an alteration in his way of regarding women. As a child, he has not bothered especially about his difference from girls; now they become collectively the desired ones, and he is sure sooner or later to pick out one of them as his beloved one. As Mantegazza says in his "The Book of Love," "Rarely is the first love true love"; the youth fixes his affections on the most convenient and nearest girl, as a rule; only a process of trial and error will eliminate those unsuitable as life companions from those suitable.

If he has been properly aided in his thinking, he will neither make the mistake of shrining woman as a deity, or of debasing her as a mere sex vehicle; or, worse yet, combining these two false notions into a morality which isolates a few women as angels, and lowers others into demons. The truth is that they are neither essentially lower nor higher than he himself; they are shoulder to shoulder with

him, in a relative equality. A father can do much here, in the way in which he treats his own wife. Children insensibly absorb the real home attitude of their parents; if this be vicious, all the moral platitudes in the world cannot school the boy.

Along with this attitude at home, the wise parent will keep an eye upon his son's companions. He will not look for fine clothes or the reverse, but for straightforward manly boys and decent girls, the more intelligent the better.

Sex in Life.—Early in the history of life, at about the stage of the barnacles, the primitive female gave birth to a male separate from herself, and the long procession of the males had commenced. The influence of female sexual selection, which controlled down to the time of man, slowly evolved the male from his diminutive size and limited functions to a being as large as herself, or larger; and the development of an artistic sense in her gave what is called male efflorescence, or the gorgeous colors of male birds, the beards and manes of goats, men, lions, and horses, the branching antlers of stags, and many another ornamental sex differentiation. When the stage of man is reached, sex has assumed an importance which cannot easily be over-estimated. On the obvious side, it concerns much of the contact during the period of adolescent and young maturity, in all of the details connected with the selection and winning of a mate. After the mate is obtained, it plays its important part in controlling the whole love life of

the man and woman. Underneath all this, it is the driving force that impels to many of life's activities. A man makes and increases a competency or a fortune, builds a house, succeeds in his private or public business, to earn the good will and continued love of some woman; tunnels are driven through mountains, oceans united by great canals, hills levelled and deserts watered into rose gardens, largely for the same motive.

Reproduction is one of the primary tendencies of life; to prohibit it is a perversion. Enforced celibacy of a priesthood or brotherhood or sisterhood of religious persons is contrary to the obvious tendency of life, and is a serious biological blunder. Below the stage of man, throughout all the plant and animal kingdoms, this omnipresent reproductive instinct, supplemented by the later mating instinct, is exercised without conscious volition. In man, the instincts are still present, but the conscious will has taken hold of the reins, and guides toward the consummation desired. These instincts are essential to life and its continuity; they are normal, clean, universal. They are not shameful things, but splendid things. The shame lies in man's mis-vision of them as things vile; the splendor lies in their conscious and intelligent voluntary use.

II.

THE EVOLUTION OF LOVE

Primitive Man.—The modern world accepts the fact of man's evolution from the animal world, without understanding things that necessarily flow from this. Among animals, sexual relations take place at proper times and places, in such unions as have proven most valuable to the particular species; we attach no blame to these. Among animals, moreover, there is no conception of any relationship between coitus or mating, and parturition or the birth of the child. The fact of paternity is unknown.

One of the secondary sexual characteristics developed by female selection was increased brain mass, evincing greater shrewdness. Thus female choice developed in the higher mammals, and especially in man, a reasoning power; and this in the end dethroned her. Among primitive races, paternity is unknown; there are races existing today which do not understand it. An African chief was asked by a puzzled Christian missionary, "But have you no children?" In good-natured tolerance he corrected his inquisitor; "Among us, men do not have children." When the idea slowly dawned on man's mind that he was related to his child, we may be sure that the promiscuity, widespread among races, of early sexual matings had been broadened to include at least some mating pairs. For, in a state of promiscuity, fatherhood could not be established; any one of a number of males might be the father of the

child. With a mating couple, the thing was different; and the idea came, and came again.

Savage reasoning is a slow and tortuous thing. When the man protested, "But I am kin to the child!" the wise ones of the tribe would answer, "But you were not sick!" In their minds childbirth (and hence relationship to the child) was always accompanied by sickness. Accordingly, the awkward savage mind invented a queer custom known as the *couvade*, still found among certain backward tribes. By means of this, when the wife became ill in childbirth, the husband took to his bed, and was nursed just as assiduously by the medicine men as the wife was. He could now answer, triumphant, "I have been sick! This proves that I am kin to my child."

This idea, once gaining ground, completely overturned the former status of women and men, which had been largely a matriarchate, or mother-rule. Up to this time, woman had had the sole choice of mates, and the leading place in the tribe; for the young were hers, and fatherhood was unknown. Now, with paternity acknowledged, the man, part kin to the child, thereby had the right to part control over it. His wishes conflicted with the mother's; this led, for the first time in the history of life, to a conflict between the male and the female. No male animal ever fights or abuses his female; it is left for man, made, he confesses, in the image of his creator, to oppress his mate. The male was stronger; and he soon reduced to subjection not only the child, but his wife as well. The patriarchal period, or age of

father-rule, commenced; the subjection of women started, the blackest period in human history.

Natural Love.—Love, the innate interest in male and female to secure fertilization and cross-reproduction, appears first as natural love, or sheer animal passion. Religion itself has one of its roots deep in the erotic nature of man; the widespread primitive worship of the love force and of sexual symbols is evidence of this. The phallic origin of such symbols as the cross and the trinity, the yonic derivation of the sacred seven-branched candlestick, are instances known to every anthropologist.

It must not be forgotten that, in its natural state, natural love is worthy to be called pure and noble. It embraced both monogamy and polygamy, depending upon the wishes of the parties concerned. It must never be overlooked that monogamy has developed as a female ideal, not a male one. For the compulsion on the male is: Fertilize! That on the female; Select! The male's biological imperative is to fertilize as many females as he can; that of the female, is to select only the best and finest male as her mate. Monogamy spread as a property right, to insure that the sons of a man should be legitimate, in order that they might inherit his property. But this meant monogamy for the wife only; the husband was still at liberty to have concubines and harlots.

There are those who state that the coming of Christianity elevated woman, especially in the worship of the Virgin Mary. After all, she is distinctly inferior in power to the great

mother goddesses, Demeter (dea-mater, goddess-mother), Cybele, Astarte, Ashtoreth, who sprang up during the matriarchate. In fact, early Christianity definitely lowered pagan conceptions of womanhood. Christ himself said, "there be eunuchs, which have made themselves eunuchs for the kingdom of heaven's sake. He that is able to receive it, let him receive it." This lifted the mutilated man above the man who was mate of a woman. Paul praised celibacy above mating. Early Christian authorities were even more outspoken. Tertullian exclaims, "Woman, you are the gate to hell!" Again, "Celibacy must be chosen, even though the human race should perish." Hieronymus says, "Matrimony is always a vice." Origines declares, "Matrimony is impure and unholy; a means of sensual passion." Christianity; then, had swung the pendulum too far toward giving all worth to things of the next world, and holding things of this world as vile. The growth of common intelligence has altered this, and the purity and nobility of natural love is now generally recognized.

Romantic Love.—The savage had no conception of romantic love, and neither did the classical world. It grew amid the unnatural conditions of the age of roving knighthood, with its long separation of mated couples, and the danger to isolated highborn women from attacks. Romantic love was a sublimation, or emotional substitute, for the intense sexual need grown during such absences; it grew in proportion to the greater equality and independence of women during the period. It differs from natural love

in one thing: natural love requires the possession of the person of the beloved; romantic love is satisfied with the presence of the beloved.

There was often the touch of outlawed love in romantic matings. At the Court of Viscountess Ermengarde of Narbonne it was stated and approved that:

"Nature and custom have erected an insuperable barrier between conjugal affection and the love which unites two lovers. It would be absurd to draw comparisons between two things which have neither resemblance nor connection."

Here it is assumed that the love between two lovers must be an outlawed thing, apart from the love of wife and husband, or conjugal love. The romances of great geniuses, Abelard and Heloise, Dante and Beatrice, Petrarch and Laura, Tasso and Eleanora, and a hundred others, go to indicate, with the romantic literature of the whole world, that love is a higher law, that will and should prevail over the laws of men and the conventions of society. In this it is in harmony with the teachings of biology and a sound sociology.

Conjugal Love.—Also a late growth is the love of husband and wife, or conjugal love. This requires monogamy, and a certain strong self-control. It is, as has been indicated, often at war with romantic love. In certain lands, as generally in France today, the two are separated, and wife and mistress are rarely united in the same person. Anglo-Saxon custom is the reverse of this, and there is a strong tendency here to unite the love for a lover with

the love for a wedded mate. There is no doubt but that this is the higher, although the more difficult, solution of the conflict. More will be said on this subject later.

Freud's Analysis of Love Development.—Freud, who with his disciple Jung has delved deeply into the hidden origins of the love force, has divided the normal development of love in the human being into three stages:

1. Auto-eroticism, or self love.
2. Homosexuality, or love of the same sex.
3. Heterosexuality, or love of the opposite sex.

The infant at first secures its erotic pleasure through the practice of sucking to obtain its food. The instincts have not yet been separated; the same act that satisfies hunger also satisfies love and other primitive instincts. Soon the child begins to recognize the pleasure in suckling apart from obtaining food, and, even after he has had enough to eat, he will continue the motions of suckling, because of the satisfaction that this gives to the erotic instinct. Then the child discovers his own body, and passes into the stage of auto-eroticism, narcissism, or self-love. He obtains a pleasure from handling his genitals and other parts of his body—a pleasure for which he is soon punished, by his elders, as something naughty. Normally he will grow out of this stage into the next; but he may become fixed erotically at this stage, and continue for life an auto-erotic. Such rare cases find their sole sexual pleasure in onanism; and some vestiges of the stage persist throughout life.

The second stage is when the child realizes that there are other people in the world, children especially, and that he can obtain erotic pleasure from contact with genitals similar to his own. Of course, he does not yet know that the opposite sex has differing organs; and he attributes to every child organs the same as his own. This gives rise to the period of homosexuality. In its lowest manifestation, this is put into physical practice. It should normally be sublimated; that is, the child should develop as an emotional substitute a strong affection for members of his own sex. Strong friendships between boys and boys, boys and men, and men and men, as well as between females of various ages, are the ways in which this force is drained off constructively. For, despite the opinion of Edward Carpenter and others among moderns, and Sappho, Socrates and others among ancients, that this is a high form of love, whose disciples are called Urnings or heaven-creatures, it is clear that those who never pass beyond homosexuality are instances of development arrested at the second stage. In the normal development of the child today, this is entirely sublimated into friendships.

At the same time, it should be emphasized here that childish practices of onanism or homosexuality, even when carried over into adolescence, are not what they are painted by medical quacks and superficial thinkers. They are not vicious sins, or even sins at all; they are merely preliminary and sterile steps in love. The reason that they are not high forms of love is that they are contrary to the ten-

dency of life itself, which has developed the reproductive organs, not for sterile stimulation, but for reproduction. Both onanism and homosexual love are barren. The normal human love life must go beyond them.

The third stage is heterosexuality, or love for members of the opposite sex. Here the bodily organism comes into harmony with the tendency of life itself; this is the highest stage of bodily usage in contact with other human beings. The rest of this study will be devoted to an elaboration of its proper development.

Bousfield, in his "The Elements of Practical Psycho-Analysis," has indicated statistically the evolution of the sexual components of the normal child in the following table:

Infant

Autosexuality	100%
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Child of 12

Autosexuality	40%
Homosexuality	50%
Heterosexuality	10%

Normal Individual at Puberty

Autosexuality	20%
Homosexuality	30%
Heterosexuality	50%

From this it will be seen that vestiges of the lower stages persist in the higher. These do no harm, if the individual flowers well in his environment. Any serious obstacle in life,

which cannot be overcome or passed, may dam up the flow of the life source, and cause a regression to one of the earlier stages. And, of course, in abnormal cases, there may be fixations at either of the earlier stages. But these are sterile stages, and the normal boy will soon step out of them into the third stage, which means manhood.

III.

THE ETHICS OF MATING

Toward Equality.—The whole course of woman, for the last hundred years, has been toward a relative equality with man. It will be recalled that the first situation was a female superiority, in all essential matters; she had sole choice of her mate, as among animals, and was in charge of all important tribal matters. This was followed by man's dominance, and the subject of women. Now the scales are swinging back toward justice, toward a situation in which the peculiar merits and abilities of each sex will complement the other, and in which mankind can go forward, man and woman hand in hand, toward a realization of the noblest dreams yet dreamed by the race.

There can never be more than a relative equality; for absolute equality is unknown in nature. Woman, by the very essence of her purpose as mother of posterity and keeper of the home, is now, and may forever be, bound to deal with lesser and more intimate affairs than men; that is, to think more personally and concretely, and less impersonally and abstractly, than men. Many women have shown a tendency to negative this; yet even in the works of such brilliant women as George Sand, George Eliot, Charlotte Perkins Gilman, Mary Wollstonecraft, and others, the typical woman's note is not wanting, of brilliant de-

tail rather than lofty generalization. Men have made our civilization, such as it is. They have made a government and a social system which judges by dollars, and not by persons; a government which spends vast sums yearly for better pigs, and nothing, or comparatively nothing, for better babies. The influence of woman in our politics and our body social will be to counterbalance this by an emphasis upon persons rather than dollars. Prostitution will largely be ended; wars will be lessened and perhaps abolished; the conservation of human life and happiness will rank higher than the conservation of cotton plants and oil wells.

The struggle has, in the main, already been won. A hundred years ago, a woman could not vote or hold office. We have seen women in state legislatures; in the national legislature; upon the state and federal bench; and seated in the capitol of the largest state in the union. We may yet see a woman in the president's chair. A hundred years ago, woman could not receive a general education, or engage in industry, professional, or artistic life, on the same terms as man. Today, there is no field in which she is not seen; no important institution of learning which withholds from her the human heritage of the rich achievements of men. A hundred years ago, she was dependent upon a man for a meal-ticket; he held the purse strings. Her choice lay between wife of a man who would feed and house her; mistress of a man who would feed and house her; or harlot of many men who would feed and house her. Today, she

has conquered the economic field, and can afford to buy her will of the world. She does not need to marry for a meal-ticket; she has control of her own purse-strings. She is still incapacitated temporarily by child-bearing; but motherhood pensions by the state are a step toward removing this disability, which is so vitally helpful to the state. She can afford, let it be said again with all impressiveness, to buy her will of the world; and she will do so.

What the standpatters and regressives, who oppose woman's entry into the world of affairs, fail to take into account, is the difference between sex and human affairs. Man is fitted to be a mate, a husband, a father; that is his sex business. Woman is fitted to be a mate, a wife, a mother; that is her sex business. Men and women both are fitted to go beyond this, into spheres neither male nor female, but human. Such matters as industry and business, in all of its phases; as professional life, in all of its ramifications; as the world of art and literature, in all of its beauties,—these are all human concerns, and not sex affairs. They are neither male nor female: they are human. In them both the man and the woman of the future will find themselves at home.

Choice of a Mate.—The standpatters and regressives are especially exercised over the fear that the woman will seek to wrest from man the right to select a mate. Having lost everything else, they still cling to the idea that it is immodest for a woman to propose, and proper

for a man to propose. During all the matriarchate, woman did the choosing; as she does throughout the animal kingdom. There was nothing immodest here. Indirectly, match-making mammas and designing daughters do much of the actual choosing here; when this is covered over with a veil of hypocrisy, a pretense that the male victims are really the choosers, the standpatters find nothing immodest here.

There is an essential difference between male choice and female choice. The man, following the biological imperative to fertilize at all costs, starts out after a group of women, determined to capture one of them for his mate. Which does he capture? Of course, the one he catches up with first; and that means, the slowest of the group, the one least fleet of foot, the one least fit to be the mother of his children and of the future. When a woman is wooed by a number of men, which does she choose for her mate? Not the weakest, the slowest, the one least fit to be the father of her children; but, to the very contrary, she chooses normally the finest, strongest, best, wisest, of all of her suitors. Woman marries upward; man, downward. So it will be a good thing for the race when the choice is no longer, in public esteem, essentially a male prerogative; but is at least a matter of mutual agreement. There is nothing immodest, and everything modest, in a woman's letting a man know, in all seriousness, that she is willing to marry him. The proposal, as well as the acceptance, would ideally be a mutual thing.

As to Children.—The tendency of life, and the purpose of mating, is to have children. Economic organization today makes children a hardship, and indeed a luxury, in all but the very poorest homes. The very poor, at times impelled onward by their religion (which subserves the ruling economic class, ever desirous of a large number of the working class), proceed to have many more children than they can raise even with the bleakest necessities of life. The educated classes, with more background of culture, adjudge that they cannot afford to have any children at all, or can have only one, two, or three. Statistics not so long ago indicated that half of the children born in this country died before reaching manhood; which means that the educated and cultured classes do not even replace themselves, while the country and the world is populated with the haphazard offspring, children born in filth and poverty, and yanked up rather than reared, of the poorest, most inefficient, least intelligent and least cultured of the community. More than this, the very wealthy, through their wealth-disease and natural inertia, elect to have few or no children, as a rule. If men had deliberately set about framing a system of reproduction which would breed down the human stock, they could not have arrived at a better one than the present system.

The intelligent co-operation of men and women in politics and social planning will inevitably alter this condition; lifting the poor, and seeing to the continuation of the species by the most fit. In fact, the despised poor, the

past few decades, in various countries, have shown a commendable ability to lift themselves; it may ultimately be their efforts that raise the social level. The wise couple, having educated themselves as well as possible, and with some of the economic load of today removed, will mutually decide to have a normal family, of four or five children. Fewer is unfair to the children themselves; and the fact of parenthood is one of the great helpful shaping influences on the life of any adult man or woman. It is an indispensable experience toward complete manhood or womanhood.

Double and Single Codes.—Down to the last two decades, men have insisted upon a double code of morality. By this, men were expected, as adolescents, to sow their wild oats, to enjoy women sexually; and then to marry a pure woman, and after marriage to have the right to continue their varied sexual experiences. Meanwhile, women were to be absolutely pure, if they were to be on the market as wives; and, if these were proposed to by no man, they were to gratefully accept the lot of spinster or old maid, and wither into a vinegary sterile branch, diseased with ingrown sex. The woman who took one step aside from the narrow path, who sowed one smallest oatling, was thereafter damned, outlawed, a social pariah, the prey of every man. Needless to say, any woman who could be seduced by a man was at once lowered into the level of the prostitute; and virtuous women and ordinary men united in casting stones upon her in the daytime.

while the men visited her at night. Saintly old Augustine phased the vicious teaching:

"Take the prostitutes out of human things, and you will disturb the whole world with lust."

The prostitute, then, was to be kept in a living hell, to render the lot of the virtuous women the easier; not that men eased up in their attempts on the honors of wives and maidens. Needless to say, with the altered status of woman, with her economic ability today to buy her will of the world, she will not buy the iniquitous old double standard of morality. She may essay to buy a single standard for both, a standard of monogamy, pure and simple. It is doubtful if she could compel men to follow this, even if she had sole control of the purse-strings, which she has not. But her actions, since her financial liberation, have not indicated that this is her universal desire. She will probably achieve a single standard for men and women, more elastic than the one mentioned: a standard by which men and women can select monogamy, a limited promiscuity, or whatever arrangement they prefer, so long as it is voluntary, and no advantage be taken of the young and the untaught.

Durātion of Courtship.—It is obvious that true mating must be contemporaneous with true love; true conjugal love, with as much of the element of the romantic as the parties can acquire. When love ends, mating becomes immoral. Yet it should not be lightly surrendered by either party. Any love relationship is a social thing, affecting parents and

relatives, and properly including the production of children, in most cases. All this should be soberly considered; it does not make love, but it should cause parties to consider carefully, in order not to give up love for a light or frivolous cause. Marriage is a difficult matter of readjustments, on both sides. Friction is inevitable, as in any human association. There must be a mutual give and take, a tolerance and forbearance on both sides.

One of the soundest methods of prolonging normal love is a continuation of the courtship, on the part of both men and women. Wives are too prone, having become married, to assume that their chase (the sole object of their life being, they are taught, to marry a meal-ticket) is over; and that the husband, tied to them for life, can not escape. Accordingly, they neglect him, give all their attention to clubs, social affairs, and what not, or, more commonly and seriously, give an inordinate amount of attention to their children, shutting their husbands out from the love and attention they are entitled to. This is one of the surest methods of killing conjugal love. Men, on their part, too often regard the winning of the woman as the completion of their chase; they have her, have her locked and tied with a marriage ring and license, and can now stray and play outside the marriage fence with impunity. Or they may remain sexually faithful, while discontinuing their courtship, and substituting their business affairs for the former important matter of courtship. This is just as sure a method of ending conjugal love.

The ideal arrangement means a continuance of the period of courtship as long as the mating lasts. Each party must make the effort—a pleasant one, with rich rewards—of keeping the desire of the mated partner alive and eager. At times there is an advantage in a similarity of interests without the house, as well as concerning their joint home affairs. Husband and wife who can collaborate in any work are, as a rule, in a more advantageous position to retain their conjugal interest in each other. Each mating is an experiment, with the odds somewhat against continuing happiness, as life develops today. Only a fine and consistent attempt, a constant sight of the other's needs and wishes, a genuine sympathy or feeling with the partner, will preserve the average marriage. Yet the gain is no slight thing; there is perhaps no human gain, in the love field, as high.

IV.

PROPER MATING

The Purpose of Mating.—Even from the individual standpoint, mating has more purpose than merely satisfying the love instinct. It is one of the two undisputed methods of human immortality. Even after death, a man or woman lives on in the lives of others who have been affected by what he has been, or done, or said, or written. As Samuel Butler words it,

Yet meet we shall, and part, and meet again,
Where dead men meet, on lips of living men.

But more than this, men and women live on in their children. There is an actual continuity of life here, in the germ passed on from the parents to the child. In the race, we have been alive since life began; in the race we shall live as long as our human strain persists, which may be as long as life exists. Since this is one of our conscious purposes, it lies upon us to make sure that our children have parents fit in every way to bear the future. This brings up the matter of the selection of the mate, from a broader angle.

If this is our conscious purpose, there is a deeper unconscious, instinctive purpose which is the same as the tendency of the social body, the race, itself: namely, the perpetuity of the race. It can only reproduce itself through its individual members; each man or woman is an outpost in the eternal struggle of the liv-

ing organisms to continue to alter as much as possible of the lifeless into the living. From the standpoint of the race, the choice of fit mates to give birth to the future generations of men is all essential.

Our matings, it must be remembered, are largely haphazard. Accidents of propinquity, property-determined provisions of our parents, sentiments of pity or anger at another woman or man, these often determine a life mate. There is little opportunity granted today for the young man or woman to know truly the proposed mate, although this situation is clearing; there is no methodical investigation as to whether the mate in mind is unfitted physically or otherwise. This demands more attention than man has yet given it. Marriages are not made in heaven, despite the wide belief; they are blundered into on earth, in the majority of cases. Mere desire, mere animal passion or natural love, comes easily; unfortunately or fortunately, it often goes as easily; and if, in the meantime, marriage has been entered into, a wreckage of happiness is inevitable. It is not easy for man or woman to develop an abiding conjugal love. Marry at leisure, and do not repent, is no fool's counsel.

Eugenics.—The young man, then, is confronted with the question, what sort of woman should I mate with? His own deepest instincts will aid here; but they are far from enough. In general, the greatest happiness comes from a union of opposites, in appearance, temperament, and all. Yet individual needs often run counter to this. Nor, from the standpoint of

the future, should an immense and overpowering love always control, unless the man is willing to forfeit in some cases all chances of having children. The racial aspect of the question is gradually being studied by the science and practice of eugenics.

Eugenics is the science of good breeding; of having children well born. Its formulator, Francis Galton, defined it as "the science which deals with all influences that improve the in-born qualities of a race." In another work Galton expended this, saying that the aim of eugenics is

"to check the birth-rate of the Unfit, instead of allowing them to come into being, though doomed in large numbers to perish prematurely. The second object is the improvement of the race by furthering productivity of the Fit, by early marriages and healthful rearing of their children."

There is matter for investigation here, rather than wholesale acceptance. This cuts right across the personal aspect of selection for marriage; it comes perilously close to being an unwarrantable attempt to interfere with human freedom. Yet to an increasing extent this science is coming into the world's legislation; and, while it will work some hardships, even unnecessary ones, the aim is no hardship.

Saleeby, pupil of Galton, divided eugenics unnecessarily into (1) positive, or encouraging worthy parenthood; (2) negative, or discouraging unworthy parenthood, and (3) preventive, "efforts made to stand between parenthood and racial poisons, that is, substances

which are liable to originate degeneracy in healthy stocks." His (3) is really a subhead of (2). Extreme advocates of eugenics say flatly that "we should rather bring the propagation of the race to the level of the stud farm, than that it should go on in the old haphazard way which surely leads to catastrophe." Luckily, mankind will hardly follow this demagogic platform, even though we recall the legislative enactment of prohibition and the creation of the statutory crime of teaching Darwinism in an American college or school. It is true that we do not want science for domestic animals, and chance for men; but there is such a thing as attractive legislation, as opposed to prohibitive legislation; legislation offering an inducement to conduct held socially desirable, rather than legislation affixing a penalty to conduct held socially undesirable.

Scientifically, such legislation is based upon the Mendelian conception of heredity. And there are extreme cases where science should, tentatively at least, insist upon the enactment of statutory prohibitions, not of mating, but of child-bearing. A simple operation today alters man or woman so as to render them incapable of having children; in the cases suggested below, this may have to be applied. Switzerland, in ten years, largely abolished a particular type of cretin, or feeble-minded, that had flourished there, by negative eugenics. It is a matter for scientific investigation as to whether such traits as feeble-mindedness, insanity, epilepsy, dipsomania, and syphilis are inheritable in such proportion that prohibition

of offspring should be applied. Science, which once held consumption inheritable, has reversed its position today; on any of these questions it may reverse itself, thereby requiring an alteration in the eugenics law.

Eugenics in the Future.—There are shrewd observers who do not view eugenics as tolerantly as we have done. Bertrand Russell, in his "Icarus," says the eugenics will undoubtedly be adopted.

"This power will be used, at first, to diminish imbecility, a most desirable object. But probably, in time, opposition to the government will be taken to prove imbecility, so that rebels of all kinds will be sterilized. Epileptics, consumptives, dipsomaniacs and so on will gradually be included; in the end, there will be a tendency to include all who fail to pass the usual school examinations."

The result, he says, will be to increase the average intelligence, and to decrease really exceptional intelligence. With charming impertinence he proceeds to the alteration that may take place in moral standards, by which one man may be permitted to be the sire of a vast progeny by many different mothers. Yet such reforms, he mourns, will be handed over to the average official to administer; it will not be the type desired by the modern eugenist who may be selected as the father of the future, but Prime Ministers and Bishops may be picked to be the fathers of half the next generation. His serious point is that government control of the matter will probably be used to produce a servile population, convenient to rulers but incapable of initiative.

Viscount Haldane, a greater scientist (at least in biological fields) and a more brilliant critic, indicates that eugenics may come in by a pleasanter though more startling route. By 1950, he anticipates the production of the first ectogenetic child, or child born from a womb withdrawn from the mother's body, for all of the embryonic period. By a simple operation, he prophesies that science will be able to remove an ovary from a woman, and keep it growing in a suitable fluid for as long as twenty years, producing a fresh ovum every month, of which 90 per cent can be fertilized, the embryos grown successfully for nine months, and then brought out into the air. The falling birthrate among many nations will be a strong argument for the adoption of this ectogenesis, and birth from the woman's body may become as antiquated as the horse-buggy in an era of motor cars. This total separation of sexual love and reproduction will, he holds, profoundly affect current morality. The choice of superior parents for the next generation will advance each generation,

"from the increased output of first-class music to the decreased convictions for theft," as he wittily summarizes.

So the foremost thinkers of today deal with eugenics. What the scientists will offer is suggested here; what the state and national legislatures may do with scientific discoveries is a far different matter. Things may not move as briskly as Russell and Haldane anticipate. But the individual should favor all positive

eugenics, that is, adequate medical inspection of each prospective party to a mating, and mating only with the physically and mentally fit, in the widest sense.

Birth Control.—The question of birth control, disputed as it is, should be mentioned here. Knowledge of methods of artificial prevention of conception is now widely known among the rich, and largely among the well-to-do. It is in many localities a crime to furnish this information; even a doctor may not disseminate it. The poor, who need the information most, do not generally possess it; and at least one great religion teaches that it is immoral.

Any form of abortion, or killing the growing embryo still in the womb, has aspects resembling murder. Its morality is a matter for investigation. But the prevention of conception is on another footing entirely. Continued continence is impractical and contrary to the best interests of the individuals who compose the social group; contra-conceptual devices are harmless, and economically and physically necessary in many instances. The laws on the subject will be repealed by an enlightened community.

V.

EDUCATION FOR LIFE

In Our Schools.—The conventional taboo upon all matters connected with sex is nowhere more strikingly illustrated, than in the vast dumbness upon the subject in our ordinary system of education. Great strides have been made in some subjects taught; methods and matter taught concerning the physical universe, ancient and later times, languages, and mathematics, have improved amazingly in recent years. But, after all, our happiness or unhappiness in life depends more upon our sex life than upon all of these subjects put together. What do our schools teach upon this vital subject? To answer concisely and succinctly, Nothing.

There is often a course in personal hygiene; but this avoids all matters connected with sex. Human physiology is taught only descriptively: that is, the child is taught to distinguish between his cerebellum and his small toe. But the important generative organs, their normal functions, their use and abuse, is left an immense gap in our pedagogic systems. This is based upon ideas which any educator will at once denounce: namely, that the body is vile, that it is nasty, that it is shameful, that it is wrong to talk about it, that it will stimulate undesirable conduct to have scientific information imparted about it. Meanwhile, we have the conduct without the stimulus. Yet the very

educators who see that these root-ideas of the taboo are wrong, hem and haw when it comes to advocating proper sexual education.

Surreptitiously the matter is being partially remedied by subjects known vaguely as nature study: especially botany, zoology, and physiology. Here we have the proper introduction to the study of human sexual organs and their development. The world of botany, with its flowers and trees constantly around us, does not provoke our sense of shame; the promiscuity of a pine tree, with its manifold wind-scattered pollen, does not shock even a ladies' club. The strange development of sex in the plant kingdom is a good start for the subject. Below the comparatively simple fertilization of the flowering plants, we have the lower forms, with their queer complicated matings. Ferns and club mosses, to take objects easily observable, contain many a lesson, with their sex-producing thallic stage, and the tiny male fertilizer wiggling itself upward toward the female ovum in a drop of water. Among the flowering plants, the elaborate devices of nature to secure cross fertilization, by flower arrangement and adaptations to insects, are amazing and thought-provoking. The presence of hermaphroditic flowers will loosen something of the rooted taboo idea that so-called sexual perversions are innately shameful things. The development of the young from the fertilized ovum to the production of the seed and of the plant gives a symbolic picture to the learning mind of what he is to expect in the human world.

Zoology offers the next step; and here the sense of shame comes in. There is ordinarily held to be something shameful in observing a cock treading a hen, or any sexual act among animals. Yet the slow hatching of the eggs by a hen is not regarded as shameful; and the pet cat's production of a litter of kittens, or the dog's bringing forth puppies, or the cow's calving, are simple steps that lead the way directly toward an understanding of human sexual nature. The sense of shame connected with seeing the mating of chickens or animals is a thing which may with benefit be lost; it is no more unclean than the opening of a flower, or the sight of a rainbow after a storm. From zoology may be gathered a direct sense of sexual functions, organs, and their products; the second main step in the school of education of the young.

The third step will be a study of human physiology, including the generative organs. These will not be emphasized; and the initial tendency to giggle at this part of the subject will disappear in the cool detachment of the teacher's presentation. If thought best, this subject may be taught independently to boys and girls. The teaching should be comprehensive both as to the organs and their use and abuse.

In the Home.—Pending a wholesale adoption of this in our schools, and even after such adoption, these subjects should be taught to the growing child, as soon as he manifests curiosity about them, in the home. The normal child asks quite early, "Where did I come from?" The conventional answer about the

stork or the rosebush is soon enough corrected, by the child's reading or his companions; the result of parental deception will be to shake the child's faith in his parents. The simple truth is best: just as the flower holds its little egg, which the bee quickens to life by bringing a gift from the father flower; just as the mother hen has her egg, fertilized, in her body, and brings it forth, sets on it, and produces her young; just as the mother cat carries her egg, duly fertilized, in her body, and brings out the kittens; just so the mother carried baby in a little egg just under her heart, and at the proper time brought her out. It need not all be taught at once; but without evasion the story ought to be filled in.

This will call first, of course, for education of the parents. You who are a parent or a prospective parent, make it your business to acquaint yourself thoroughly with the whole history and evolution of sex and its practices; all knowledge gained will aid you in directing your own life, as well as holding a torch to those who come after you.

As the child approaches and undergoes adolescence, it is even more necessary that, preferably both parents, and certainly the one of his own sex, should deal fully, frankly, and without shame, with all the details of the child's sexual development. Knowledge is the surest protection the child can have. The duty of the wise teacher is to enlighten his pupils thoroughly about the possible ways before him, and what good or ill will be gained by following each. With this information thoroughly

comprehended, the child may be depended upon, in the majority of cases, to decide far more correctly and helpfully problems connected with the sexual urge, than the child who grows up in darkness, as far as his parents are concerned, and receives his information from doubtful sources, with the slime of the nasty mind upon the clean theme.

Education in Love.—Yet all of this is too elementary, to be enough for the adolescent, and for the young man and woman. For love is more than a matter of human psychology and its functioning: love is an art. There must be education, ultimately, in the art of love. Savage races usually have such education; the great initiation ceremonies and dances, at the time of puberty of the young men and women, are merely the culmination of an education in love-making that is given frankly and openly to all in the tribe.

The average man or woman, barring such stray and often fouled hints as he receives from friends and companions no wiser than he in the subject, enters upon mating or the marriage state with no understanding of what he is called upon to do. In the usual marriage today, the girl is presumptively at least virginal, and the young man is not. He has had his contact, perhaps, with prostitutes, who have mastered the technique of stimulating passion in the man and of suppressing it in themselves, until they desire to release it in themselves. He has no understanding of the needs of the virginal nature before him. Frequently he is profoundly disappointed in the fact that his shy and

embarrassed young wife, who looks to him for the enlightenment he cannot give, does not stimulate him as the prostitute did. The prostitute regarded him as a matter of business, and did not call upon him to put forth his best efforts to see that she was physiologically satisfied. The wife's ideas are a vague blank upon this subject; but her physiological need is there.

This poem is a concentrated statement of the usual outstanding differences:

Love, to man, is leaping fire,
Dying with his fed desire.

But in woman it will glow
Most, when man would have it go.

Hope no more of man than this,
Maiden, when you take his kiss,—

That his loving will be done
When its victory is won.

Do not scold her drowsy ardor,
Lover; she will cling the harder,

Taught that your love, even at ending,
Lights a life for her long tending.

The life lit at the end is her own life, as well as the generated child's. In other words, there is a profound physiological difference in man and woman, in the practice of love. The average man comes to his passion quickly; and, after his orgasm, it dies as quickly. The average woman mounts far more slowly toward the crest of her passion; and long after the man's normal passion is gone, she is desirous. Maidenly shame will make her incapable of explaining this, even if she understands it. The duty is on the man to understand the delicate human instrument, and to see that the chords are not jangled.

For love, it must be repeated, is an art. It should never be a hurried routine on the man's part, which leaves the woman unsatisfied; least of all, should it be a hastened satisfaction of his own desire, upon an inexperienced woman, who may thereby suffer a shock that renders her frigid for life. Medical records contain case after case where the experiences of the nuptial night have wrecked the whole subsequent content of the woman, or, indeed, her reason itself. Young wives who commit suicide on the honeymoon are often impelled by the man's initial and sometimes unconscious brutality. Love is an art, calling for infinite tact and understanding on the part of the man, as well as the woman. Both lovers may go into it timidly at first; there will come soon enough, if love develops normally, when it will be splendid and wholesome and naked and unashamed. In the matured love, there is all consideration for the wellbeing of the beloved one, and a complete giving on both parts, with no withholding.

It will require an immense change in popular conceptions before any wholesale education in the art of love can be given in this country, indispensable though it may be to a right living and a happy loving. But the wise individual will educate himself, by extensive reading of literature upon the subject, and by personal contact with those in position to know. It is Utopian to expect such education now; the general history of Utopian ideas, however, has been that they were proposed, cried down and persecuted, and ultimately adopted.

VI

PENALTIES OF MISTAKES

Restraint in Youth.—There is no more common gossip, at the time the young man reaches puberty, than that sexual intercourse is at once necessary to him. This is a false teaching that not only reaches him from his companions, but it also spread by many of the old-fashioned medical men and more up-to-date quack doctors. The youth man is told that, if he does not indulge, his organs will wither and atrophy; that he will suffer that largely imaginary ill, "loss of manly vigor" or "loss of manhood," and will, by his restraint render himself thereafter unable to be a father.

This is, luckily for the race, a stupid falsehood. Until full physical growth is reached, the body needs to reabsorb the seminal fluid, and use it for growth. The young adolescent who proceeds at once to gratification of his awakening desires in many cases never reaches his possible physical height and size, but remains to some extent a stunted weakling. The case is similar to excessive practice of smoking or drinking before growth is fully attained; the body is at time stunted permanently. The same thing is true of the adolescent girl who marries and has a child too young, or has a child without marriage. Such children are proverbially weaklings; Macbeth can think of no lower phrase to apply to himself, if he fails to meet the ghost of Banquo in some terrible

form, than that he be called "the baby of a girl." The offspring of immature men and women are more than immature; self-restraint, during the body-forming period of adolescence, is the only way of securing a rounded flowering into manhood.

The matter of sexual restraint for life, however, is on a vastly different footing. A certain misguided medical backing can be found to support the idea that a man or woman can abstain for life, without damage to them. There are occasional high bloodless ascetics, who can change the suppressed sexual desire into a mysticism soothing to themselves and to others of the human race. But for the ordinary man and woman, a life of abstinence is a physiological crime. Such people are warped, and twisted out of normal humanness; they are afflicted with ingrowing sex, as unnatural as an ingrowing nail. A life of abstinence runs counter to the deep physiological demands implanted in every individual; it is, on a large scale, suicidal to the race; in an individual case, it is destructive of a rounded normal development. The woman, denied for life, becomes the thing caricatured as the "old maid," bitter against the slightest sexual failing in another woman; she is often the waspish school teacher, who teaches successive generations of young people that anything connected with the body is nasty. The man becomes the unnatural old grouch. Not the typical bachelor: for he is an example, as a rule, not of lifelong abstinence, but of furtive indulgences, without permanence, and without a development of the higher forms

of romantic and conjugal love. In both man and woman, a life of abstinence is worse than a mistake: it is, in the truest sense, a perversion.

If abstinence for life is unnatural, abstinence during adolescence is valuable for more than the reason given, namely, that the seminal fluid is needed for reabsorption into the growing body. A further reason comes from the necessary conditions of adolescent sexual experience. It is rarely practicable for the youth, or young girl to marry this early; it is certainly not wise, for usually the normal youth goes through a series of tentative love illusions before one of the opposite sex is encountered who is especially fitted to become a life partner of more rather than less permanence. Since the young man or woman will hardly marry at this time, the intercourse enjoyed must be socially illicit. If both parties to the intercourse are untried in love, there is no actual danger of disease; although, with such untried lovers, ignorant of contra-conceptual methods as a rule, the danger of unintended pregnancies is great, which will result either in an unwise marriage, or in a heavy social burden on the girl.

The more usual method is for the young man to go to a prostitute, or to a more or less private mistress. Here the danger of venereal disease, to be elaborated hereafter, comes with especial force. All the medical inspection in the world cannot keep a prostitute clean. The very customer preceding the young man in question may have transmitted to her the germs of

syphilis, gonorrhea, or some other affliction; and on many occasions the first sexual experience has cost the young man one of the diseases, whose influence and poisons plague him not infrequently for life, and may reappear as a hideous blight upon his descendants. The same is true of the woman not a regular prostitute; there is no medical inspection as a rule for such a woman, and the young man must take the heavy risk.

Self control during adolescence can be acquired by various contributory methods. A hearty indulgence in all forms of athletics and field sports goes a long way toward draining off the erotic energy crying elsewhere for direct liberation. A devotion to any branch of learning, a hobby of any kind, acquaintance with the world of nature, all these keep the mind in safer channels. On the other side of the fence are excessive attendance at burlesque shows, over-stimulating movies, typical gang-life with premature smoking, drinking, and sophisticated gossip, and reading which tends to inflame the erotic nature. The wise young man will avoid these, not in a panicky way, but calmly and intelligently, until he has stored his body with the wealth of physical strength, and his mind with the wealth of counter-irritating knowledge.

Over Indulgence.—Over indulgence in anything is the chief sin, from the standpoint of the individual. Too much ice cream is no less costly than too much sexual intercourse. We have mentioned onanism, which is almost universal among the young of both sexes, as a first

experiment in erotic experiences. This habit, if abandoned soon or rigorously controlled, does not do any of the dreadful things the medical quacks assert of it: it does not, physiologically, weaken the spinal cord, cause lost manly vigor, or bring about insanity. These may follow excessive indulgence in onanism, not because the onanism causes them—its result is merely an intensification of the unsocial side of one's nature, and a punishing weakness or general debility; but because, in the weakened state, other ills find easy lodgment; and because, being told that these things will follow, the individual of little intelligence self-induces the ills by a sort of auto-suggestion or self-hypnotism. The cleanest course is to avoid onanism altogether; the next best thing is to go in vigorously for physical and mental distractions, and rigorously control it or end it.

Over-indulgence in heterosexual intercourse, that is, intercourse with members of the opposite sex, is just as costly. This may either be socially illicit intercourse, or intercourse in the marital state. At times a married couple contains one or both members with a tendency toward nymphomania, or excessive desire for men, in the woman, or toward satyriasis, or excessive desire for women, in the man. If the tendency is too powerful, society is saved, because the parties so weaken themselves that reproduction is impossible, and death or complete physical or mental incapacity results. If it is merely a tendency, it should be and must be controlled. Every man and every woman must determine for themselves the frequency of sex-

ual intercourse, including that in the married state, which satisfies the erotic desires, while maintaining the individual at the peak of his powers as man or woman. The average man does not need sexual intercourse more than twice a week; once is enough, in many cases. During the woman's monthly incapacity, this should be restrained. If this rule of common sense is disregarded, the bodies will be so weakened that any sort of disease may secure a foothold.

Veneral Diseases.--Many medical authorities who speak loosely, and many lay purists, say flatly that any illicit intercourse is attended with punishment in the shape of venereal disease. A typical phrasing of this was Bryan's, in a recent popular magazine of over a million circulation. This is, of course, untrue. If both parties to the intercourse are healthy, and it be not excessively promiscuous, there is no more danger of venereal infection than with one's married mate. We have not considered the ethics of what is commonly called seduction; that is, the intercourse of an older man or woman with a younger woman or man, the latter being either married or unmarried. It is of course inethical, in such cases, to take advantage of the young woman or man. Ideally, in all such cases the younger party should be well over legal age, of at least average intelligence, and with a definite understanding of the course she or he is about to enter upon. Any intercourse achieved by deceit or trickery, or taking advantage of the other person, is inethi-

cal. The matter should be faced squarely, and the responsibility should be a joint one.

The two chief venereal diseases are gonorrhea and syphilis. This book has been permeated with an outcry against popular lies concerning the sexual organs and their functions, lies which secure their chance to become widespread through the harmful social taboo upon intelligent discussion of the subject. Now we come to another of these lies, as harmful as any of the previous ones: namely, that gonorrhea is "no worse than a cold." This is common gossip among men and some women, and many a good-hearted old family medico will reassure the troubled young man or woman with the same poisonous mental soothing syrup. Gonorrhea, once contracted, is extremely difficult to eradicate. It is easily communicated to the party with whom one has sexual intercourse; many a man, acquiring it from a prostitute or general woman, has infected his innocent wife; many a man has infected an otherwise clean prostitute or general woman. Medical inspection of prostitutes answers only half of the need. There should at least be medical inspection of each male customer of the prostitute, before the intercourse.

There is more penalty than this to gonorrhea. The germs of the disease, or *gonococci*, often attack the eyes of children of parents, one or both of whom are afflicted with the disease. Twenty-five per cent of all cases of blindness are attributed to gonorrhea; for blindness to children is one of the byproducts of this disease misranked as "no worse than a cold."

Syphilis, the other chief venereal disease, has been called by eugenists one of the racial poisons. Any competent medical treatise will go into details concerning its three stages, its powerful hold, once contracted, and the details of symptoms and the long, painful, and expensive method of cure. Enough to say here that it causes general debility, affects every tissue and organ, causes skin and bone diseases, as well as arterial diseases. In its later stages it produces paralysis, blindness, deafness, disorders of speech, mental enfeeblement, and locomotor ataxia (a wasting disease of the spinal cord). And this does not exhaust the list. The penalty of careless pleasure is heavy.

The British Royal Commission engaged in the study of venereal diseases reported, for the year 1912, the following:

	Personnel.	Working Days Lost.
Home Army	107,582	216,445
Navy	119,520	269,210

Men in the army and navy are required to live frequently an unnatural life, remote from their wives and regular mates; this stimulates the so-called sexual perversions, and all forms of illicit sexual intercourse. Yet the figures for civil life, acquired by many authoritative commissions, are almost as high.

Worse than the physical ills, in both cases, are the mental ills that follow the acquiring and gradual development of these diseases. The man or woman becomes imbued with the idea of his physical unworthiness, luckily for mankind, but destructively to himself or herself.

PRESENTED TO MEN

3

If intercourse is indulged in while the disease is in the system, this requires a brutalizing and hardening of the moral nature, sufficient to allow the man or woman to run the risk of infecting another woman or man with the horrible diseases and their attendant evils. The governments of the world are now stepping into this tabooed field, and doing much toward eradicating the diseases. In their first stages, a cure is comparatively sure; in the latter stages, the case is often hopeless. It is well, therefore, to act promptly, on any suspicion of having acquired the disease. Go, not to some medical quack, but to a reputable physician; and sooner or later you may be able to clean yourself of the serious mistake in your sex life. Having once passed through the living hell of venereal affection, it is a safe bet that you will not willingly undergo it again.

VII.

THE PURITY IDEAL

Chastity.—The average mind defined chastity as abstinence; in this sense lifelong chastity is, in most cases, a perversion. The dictionary defines it as "pure from all unlawful sexual intercourse." This brings up at once the question of what is unlawful. If by "unlawful" is meant "contrary to statute law," this definition is inaccurate; and there is not always virtue in such chastity. For there is a higher law, of which the statutory law is merely a tardy crystallization. The actual law changes before the limping legislature alters the statute. One State, South Carolina, denies divorce for any cause whatever. Yet parties legally divorced and remarried outside that State, who return to it and live in the second mating, are certainly not unchaste. If love has left a married couple, their intercourse thereafter may be called unchaste; and if one or both of the parties find love elsewhere, and live it, this is chaste in the better sense.

More than this, a female animal, even living in a state of promiscuity, as some by their natures do, is never unchaste. For she has always the power of selecting her mate or mates. Charlotte Perkins Gilman follows the best thought when she defines chastity, "not as abstinence, but as selection." In this higher sense, chastity is a virtue.

It may just as well be recognized that the moral standards of our culture are changing, at a greater rate than for the last thousand years. It has taken that long and much longer for woman to acquire enough inner power to set on foot the forces that could liberate her from her world-wide subjection to man. Now the forces have been liberated, and for better or for worse the woman of the future will be a freer, finer, and better rounded human being than the woman of the past was. She has acquired education, a share in the knowledge of the universe in which she lives. She has acquired a sound body, fit to bear strong children. She has acquired a strong and well-functioning mind, thereby giving a better heritage of mental aptitude to her children, and thereby making herself more fit as a mother to direct them in their formative years. She has acquired a part control over the essential purse-strings, the pocket-book, the economic power; she can no longer be bought and sold as a horse or a plough, but can herself buy her will of the world.

The old double standard of morality, of wild oats, marriage, and post-marital indulgence for men, and strict monogamy or prostitution for women, has already been thrown overboard by the new woman. She can dictate to her prospective husband now: "Come to me with a clean body, or do not come at all. Do not expect, either before marriage or afterwards, to indulge in sexual wanderings that I may not share." She is not insisting, shrewd observers say, in an absolute monogamy, which runs counter to

the sexual nature of the race; she is, instead, lifting man higher toward the strict monogamy enforced upon her, and at the same time is stepping consciously and intelligently a little lower than this strict monogamy into a world that will permit intelligent and regulated erotic experiments and experiences. For the sexual morality of the future will not be handed down in a ready-made decalog by some future Moses from a White House Sinai, but will gradually evolve and crystallize out of sober and intelligent experimentation. It will never be a hard-and-fast series of "Thou-shalt-nots"; it will be much more liberal, offering more than one way of allowed love life.

Sexual Morality, Today and Tomorrow.—The keynote of the new sexual morality is freedom, on both sides. This means, first, freedom from financial considerations. Love is a deep-rooted instinct, whose fruition means years or a lifetime or happiness or unhappiness for the individuals concerned, and the creation, in progeny, of the men and women of the future. None of these things can be purchased ready-made in the market for cash. A man can not buy a woman's love, or a child to do him honor; neither can woman or man sell these things. Yet under the present system, as a hangover of the past, these things must be bought. A woman, contemplating marriage, had to consider almost primarily whether her prospective husband could feed and house her and her children satisfactorily. All three, wife, kept woman, and prostitute, had to consider the financial: all three were lowered by the consideration. This

element has been and is being taken out of the love life entirely. The result of this elimination will be wholesome all along the line. Love will be experienced for love, and not for money.

Second is the realization that marriages are not made in heaven, but on earth, and are, accordingly, human relationships, of a contractual or quasi-contractual nature, which may be terminated like any other human relationship. Our whole method of mating is haphazard in the extreme; there is no provision for adequate knowledge of the proposed partner; there is the reverse of a certainty that this woman or man, thrown in contact with man or woman through proximity or unplanned causes, is a human organism so sensitive physically, mentally, and spiritually that it can co-operate helpfully with our own. Men and woman make mistakes, in love choice as elsewhere. The new morality will propose a dignified way of terminating such mistakes. At the present time, the divorce laws hold in practice that the man and woman who realize their unfitness for each other, and determine to secure a divorce, are criminals, guilty of collusion; this, at least, is the law in many states and nations. Divorce laws in harmony with the new morality will permit a man and woman, who have erred in their love choice to part as friends, rather than as enemies.

Thirdly, the new morality will by no means insist that all mating be within the strict palings of monogamous marriage. If a man or a woman, having carefully considered what will be lost and what gained by a wider type of love

relationships, determines to risk the experiment, without taking advantage of other women or men, this is an individual choice; and the new morality in all matters is giving the individual as much intelligent choice as it can, consonant with social safety. Such relationships are like laboratory experiments in eugenics for the good of the race; they may result in unhappiness, but the very discovery that unhappiness has resulted is a social fact which may aid future decisions. If, to the contrary, happiness results, this is also a social fact which may aid future decisions.

The question of the home and the children is linked with this. Neither of these, as at present conducted, are matters of great human glory; Charlotte Perkins Gilman's extended studies of each should be read, to get a new and intelligent slant upon our homes and our child-rearing. Motherhood is a great benefit to society; motherhood pensions and similar remedies are steps toward a social repayment for this benefit. More than this, if Haldane is at all correct, reproduction and sexual union may be separated in fact in the future; in which case, much greater liberality of union will be the usual thing. These matters are all experimental; the important thing is to look at them with something of a scientific detachment, rather than with a bitter bias and prejudice, based upon what Moses reported was said to him out of the thunders above a South Arabian mountain, or what the English common law or the Latin ecclesiastical law provided a thousand years ago. We are tending toward effi-

ciency in all human concerns upon the industrial field; we are tending, more slowly but no less certainly, upon the extension of efficiency to matters connected with the home.

Woman's labor, or rather, the labor in the home, will not always remain upon the low domestic stage: man's labor moved out of the domestic stage into the stage of factory and commercial house several centuries ago. Scientific information and the care of experts are invaluable in home management and child rearing, no less than in the rotation of crops and the development of fatter hogs or slimmer dahlia stems. Child rearing will slowly be included in matters where efficiency and modern methods will prevail; and, if this involves in the end some form of institutional raising, in greater or less degree, it should be understood in advance that this will date from a period where our culture is determined by human beings as well as by money; and that the institutions of the future will be administered by those who today make a success of their individual establishments, rather than by those who today make a failure of the institutions committed to their care. The fact that institutions for the feeble-minded today are a failure is no proof that institutions for the sound-minded tomorrow will be failures. No one recommends that the business of the U. S. Steel Company or the great railroad lines be taken out of the office, and put back in the individual homes. No one, in a more enlightened age, will desire to see the anarchic and haphazard era of domestic rearing of children and of domestic

home management, by paid or unpaid domestics, ever return to a world that has known a better system.

The Ideal of Purity.—To the man facing the future, these things may be said in conclusion. First, guard well your youth; it is your day of growth, and not your day for sexual indulgence. Second, guard well your mating period. It is not an hour for excessive indulgence. It is an hour for engendering mutual happiness and satisfaction in yourself and your mate; and an hour for intelligent direction of the upbringing of your children, so that they may be free from the poisonous and vicious ignorance that may have blighted or come near blighting your own life. Third, broaden yourself constantly. Keep your body at the peak of its physical fitness, and your mind at the peak of its mental fitness. Bodily fitness will go far toward preparing you for mental fitness; if you will feed your mind as carefully as you feed your body, with the food of man's best knowledge of the facts concerning the whole universe, and his highest dreams as embodied in art and literature, you will thereby make your soul or spirit fit as well.

You will, if you are wise, elect an ideal of purity. Purity means a recognition that love is a matter, not of barter and sale, but of desire permeating body and mind and spirit. Love looks backward, around it, and forward: it is built upon the past, it controls today, it builds for the future. Blessed are the pure in heart, for they shall see god, said a great ancient teacher. It may well be that the pure in heart will be blessed, because they shall see god

within. Only by a life fit in every particular shall man attain to a development of that inner light, that innate godhead, that contribution toward the development of the race's highest idealism in practice and thought, which is perhaps man's highest achievement on this dusty planet.

